

BIBLE AND DRINK.

A DEFENSE

OF

TEMPERATE DRINKING.

"FEAR GOD AND KEEP HIS COMMANDMENTS."

BY

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OF FRANKLINVILLE, N. J.

AUTHOR OF "BIBLE TEMPERANCE," ETC.

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BIBLE AND DRINK.

INTRODUCTION.

1. Believing it incumbent on all people to glorify God by a righteous life; being desirous of promoting temperance; believing that many have monstrosly blundered and erred by a warfare against moderate drinking; having been observant of the whole rise and progress of said warfare; being a plain farmer, now past the septuagenarian age, "therefore, I said—I also will show mine opinion."

2. In entering upon the discussion of the temperance question, let it be understood, that the Bible is the perfect rule of right, relative to all the conduct of mankind; and hence that it is the duty of all people to observe its precepts.

3. The design of these pages is, to incline people to take the Bible for their rule of action in relation to temperance; and to uphold the right of private interpretation of the scriptures, including the right of private judgment in all matters of conscience; and to refute the arguments and ultra doctrines of those who antagonize a temperate use of all alcoholic beverages.

4. We hold temperate drinking to be for man's best interest, and in accord with the scriptures; and that the making, selling and drinking are all on a level; so that if any one of them is right, then all of them are right. All intemperate drinking is very wrong; and no manufacturing or vending is right, except when conducted in strict honesty.

5. By the terms temperate drinking and moderate drinking, each, is meant the occasional drinking a little of some kind of alcoholic beverage (beer, cider, wine or spirits, &c.) as is for a person's health and enjoyment; when such person can reasonably afford it, and can reasonably obtain it. In such case, if there is no just hindrance, it becomes a duty so to drink, and to be thankful to God for the privilege. If any have so vitiated their appetites by drink, that they cannot drink any alcoholic beverage without drinking to excess, then they should entirely abstain from such beverage.

6. We recognize the great mass of the people as consisting of three distinct classes: the temperate, intemperate, and abstinent or teetotalers. A large part (probably a majority) of the latter class are *ultra* teetotalers, who aim at entire prohibition of the sale of alcoholic beverages. Such *ultras* we particularly regard as our opponents; and one of their greatest errors, we think, is

their opposing and denouncing the temperate as being as bad or worse than the intemperate.

7. We have no apology or justification to offer in behalf of those who are intemperate, nor for those who retail intoxicants to known ebriates; nor to those who manufacture or who sell intoxicants inconsistent with good civil regulations and morals. All such, we believe, ought to be deservedly punished.

WOES AGAINST DRUNKARDS.

8. In every instance recorded in Holy Writ of a person's being drunk, some serious evil was the certain consequence. See Gen. ix, 21; xix, 32; 2 Sam. xi, 13; 1 Ki. xvi, 9; Dan. v. The Bible contains many awful denunciations against the intemperate, and for those who die drunkards there is no hope. "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night till wine inflame them."—Isa. v, 11, 12. [In this case we note that the wine and the strong drink were both one thing.]

9. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."—Isa. v, 22. "Woe . . . to the drunkards of Ephraim . . . the drunkards of Ephraim shall be trodden under foot."—Isa. xxvii, 1. "The drunkard . . . shall come to poverty."—Prov. xxiii, 26. "Nor drunkards . . . shall inherit the kingdom of God."—1 Cor. vi, 10.

10. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."—Prov. xx, 1; xxiii, 31. By comparing these texts with other scripture, we find that the caution is simply, look not on the wine viciously, or as Benson's Com. says, "as a man should not look upon a woman;" and that we should avoid ebriety. That nothing more than this is meant is evident, from the fact that red was the color of their best wines, (see Gen. xl, 11; Deut. xxxii, 14; Isa. xxvii, 2;) and from the fact that they were required to use wine every day in their sacrifices, and especially in their three great annual feasts; wine could not have been so used without its being looked at. These liquors should never be used except with due care, and then no evil will result.

11. Our Saviour says, "take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness." Due heed to these words would prevent all intemperance.

FERMENTED LIQUORS ALLOWED.

12. We purpose to review the principal reasons offered by ultra abstinentes against a moderate use of alcoholic beverages; and we commence with their oft-repeated assertion that the scriptures do not allow the drinking of any *fermented* liquor.

13. We read: "Thou shalt bestow that money . . . for oxen, or for sheep, or for wine, or for strong drink."—Deut. xiv, 26. Here we find authority for making, vending and drinking fermented liquors. For they could not be bought unless sold, nor sold without making; and they were in this case purchased in large part for drinking.

14. We suppose the term strong drink (*shecar*) in the Bible includes all the intoxicating liquors then used in the Hebrew country, except those made from grapes. The Hebrews made a great many kinds of strong drink; some of them like "wine of pomegranates," being indifferently denoted by terms signifying both wine and strong drink. All the old Bible commentators have considered strong drink to be fermented liquor: in this sense it was nearly universally understood till the warfare against the temperates commenced.

WINES FOR TITHES AND OFFERINGS.

15. The good wine used in their religious offerings was required to be strong wine, and therefore it was fermented. "In the holy place shalt thou cause the strong wine to be poured unto the Lord."—Num. xxiii, 7. A large portion of it was used for a beverage. "Thou shalt eat before the Lord thy God, . . . the tithe of thy . . . wine."—Deut. xiv, 23.

16. The *strong* wine and strong drink being the kind used for holy purposes, manifests that such was the *best* kind; for none but the best kind might be used in holy ordinances. And we here find that the traffic in and use of these strong liquors was not only approved, but was also commanded by the most High.

17. Jewish ordinances are now superseded; notwithstanding this, we learn from the scripture cited, that the best kind of liquor is a fermented one, and that God approves of drinking it, just as clearly as if those ordinances were still in force; for there is no subsequent scripture to the contrary.

WINE DRANK BY NEHEMIAH.

18. The prophet Nehemiah had prepared for himself, and those who ate at his table, "once in ten days, store of all sorts of wine."—Neh. v, 18. All sorts of wine must include fermented wine, and the probability is that it was nearly all fermented. Here again is positive and incontrovertible evidence, that holy people drank an alcoholic beverage, and that God approved it.

WINES ON THE LEES.

19. The great prophet Isaiah in foretelling the gospel dispensation, in order to portray its excellence, takes for a simile, "a feast of fat things, of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—Isa. xxv, 6. "Wines on the lees well refined," can be no other than fermented wine. No doubt

the prophet here took the best of earthly products by which to represent the best of spiritual blessings, and a prominent part of it was a fermented wine beverage; thus proving again beyond controversy, that such a beverage is sanctioned by the Supreme Being.

WINE FERMENTING IN BOTTLES.

20. Our Saviour, in stating that "new wine must be put into new bottles," (because fermentation would be like to break the old skin bottles,) referred to it just as if it was right to make and use fermented wine. He also showed his approval of drinking such wine by his making it for the wedding feast.—John ii, 3-10. All agree that fermented wine is denoted by the Greek term *cinος*, here translated *wine*. Nowhere in the old or new testament is it shown that only the unfermented was good wine.

WINE FOR PRIESTS.

21. The mosaic law required that the priests should be supplied with a wine beverage; but no priest was allowed to drink any while officiating at the altar. And this is one of the every day arguments against the use of fermented liquors. But since those priests were only interdicted from the use of wine when serving at the altar, which probably did not generally occupy them only about one-tenth of the time; then it appears that the other nine-tenths of the time they might drink it. So that even in this case, concerning priests, temperate drinking is approved.

WINE FOR NAZARITES.

22. The requirement that Nazarites should not drink wine nor strong drink, is cited to prove fermented liquor drinking sinful. But we fail to find it proving anything of the kind. The Nazarites, till the term of their vow had expired, were forbidden not only wine and strong drink, but also vinegar, grapes and raisins, or to cut their hair, or to attend a funeral.—Num. vi, 3-5. When the term of their vow had expired they might "again drink wine," verse 20; doubtless of the same kind which had been forbidden them. The case of the Nazarites and the preceding one concerning priests prove nothing against an alcoholic beverage; but if, as our opponents claim, the interdiction of wine was because of its intoxicating quality, then the liberty given them to drink it, except during the time of interdiction, is conclusive testimony in favor of such beverage.

DAVID'S WINE.

23. David having such large quantities of wine as to enable him at one time to give a flagon "to each of all the multitude of Israel," (2 Sam. vi, 19; 1 Chron. xvi, 3;) and so as to require one of the chief officers of his kingdom to oversee his wine cellars, and his

making Uriah drunk, and Hezekiah's building storehouses for wine, and the immense quantities sometimes used in the Jewish feasts and offerings, all indicate that their good wine was fermented. If they had kept such vast quantities of wine in an *unfermented* state, in those cellars and storehouses, there would most certainly have been some *scriptural* account of their manner of preserving it in such unfermented state.

WINE FOR PASSOVER.

24. From Josephus' war book, 6 ch. ix and xiv, we learn that the paschal lambs, at one time provided for one passover supper, amounted to two hundred and fifty-six thousand. These, at the required quantity of one-fourth hin each, (five quarts to the hin,) would amount to over eighty thousand gallons of wine, most of it to be religiously drank as a social cup, by divine appointment, at only one supper. And all this, compared with what they drank during the year, was probably but as one drink from the bucket. No wonder it was prophesied, "God give thee . . . plenty of . . . wine," "and with corn and wine have I sustained him," and again, "he washed his garments in wine, and his clothes in the blood of grapes;" "his eyes shall be red with wine;" "the fountain of Jacob shall be upon a land of corn and wine."—Gen. xxvii, 28–37; xlix, ii, 12; Deut. xxxiii, 28.

25. Since the passover occurred in the spring season, at least two months previous to the earliest vintage, it is *incredible* that such great quantities of wine could have been so long preserved from fermentation, since no account of how it was so preserved has come down to us in all sacred history. Hence it is also evident that our Saviour and the apostles drank fermented wine at the institution of the eucharist.

WINE LEAVENED.

26. The fact that leavened bread, and all leaven, was forbidden in celebrating the passover, is held by ultra abstinentes as evincing that no wine but unfermented was ever allowed to be drank. True, leavened bread while fermenting (rising) generates alcohol. But neither leavened or unleavened contain alcohol when baked; the leavened is then as free from it as the unleavened. Doubtless the reason why they were required to use unleavened bread was simply to show and commemorate the haste with which the Lord brought them forth from the Egyptians.

27. Leaven was never applied to wine by the Hebrews, nor any other ancient people. In the Bible nothing is said about unleavened drink. If the use of unleavened bread proves anything in regard to wine, it proves altogether too much for our opponents. Leavened bread was explicitly required in some of their offerings; see Lev.

vii, 13; xxiii, 17; Amos iv, 5. Now, by parity of reasoning, it follows, that if only unfermented wine was allowed with unleavened bread, then fermented wine was allowed with leavened bread. What is said in the Bible about leaven, proves nothing either way about wine.

28. Some of the Jews, of late years, have in their sacred feasts used raisin water in place of wine; but we cannot learn that such a practice ever prevailed till this century. Near forty years ago when, at the request of Delevan, the early missionaries made inquiries of the Jews in Palestine as to whether they used unfermented wine in their feasts, they could not at first understand what was meant by unfermented wine. They had never heard of any such thing. This fact makes it appear very unlikely that the Hebrews of Palestine had ever practised using unfermented wine in their feasts. According to the Talmud, they mixed their wine with water to make it less strong.

THE ENGLISH BIBLE IS RELIABLE.

29. Not a few ultra abstinentists represent that our common English version of the scriptures is so erroneously translated that it misleads people regarding temperance, not teaching a true temperance doctrine. This is alarming! If, as our opponents hold, moderate drinking is a fatal error, and if our Bible is leading us into such error, and is not to be relied on, then, indeed, we are in a sad condition: and what are we to do? Who that does not know the Hebrew, Chaldee and Greek, can tell what to believe?

30. Our scriptures were translated and revised with the utmost caution and diligent care by forty-seven men, eminent for probity and lore regarding the original scripture language. Those forty-seven had assistance from many other eminent literary men, besides copies of some fifty to a hundred (perhaps many more) different former translations of the scriptures. [Those forty-seven regarded good wine as fermented liquor.]

31. Therefore our common English version was translated by those good men with too much care—has endured the criticism of too many learned infidels—and during two hundred and sixty years has had the approval of too many scores of good men, who were learned in the original scripture language, to be now, in any essential point, repudiated at the *ipse dixit* of visionary enthusiasts. “My word shall stand.” For our Bibles, let us all render hearty thanks to the Great Bestower.

TIROSH, YAYIN AND SHECAR.

32. By leading ultra abstinent writers it is stated, that nine different Hebrew terms or words are translated wine in our common English Bibles—(we presume this is so,)—the chief of which are *yayin*, which is found one hundred and forty-one times; *tirosh*,

thirty-eight times; and *shecar* twenty-three times. These writers so construe the Hebrew terms as to endeavor (vainly, we think,) to prove that the Bible allows the use of no intoxicants.

33. In comparing their writings with scripture, we find that no one of those words is used *exclusively* for wine that was devoted to a good purpose, and *vice versa*. The same terms that signify good wine for holy drink offerings are also used for that which is a mocker, and raging, etc. Thus, for proof, we read: "wine (*yayin*) is a mocker, strong drink (*shecar*) is raging."—Prov. xx, 1. "It is not for kings to drink wine, (*yayin*), nor for princes strong drink," (*shecar*).—Prov. xxxi, 4. As before noted, the priests were not allowed either *yayin* nor *shecar* when officiating at the altar; nor was the Nazarite.—Num. vi, 3. But we find that both *yayin* and *shecar* were used in holy ordinances and worship.—Ex. xxix, 40; Lev. xxiii, 13; Num. xv, 5; xxviii, 7.

34. In regard to the term *tirosk*, it is most absurdly held by the foregoing writers that it never denotes wine, but always signifies vine fruit, (grapes,) a solid instead of a liquid. With what inconsistency this claim is made is evinced by the following texts: "Thy presses shall burst out with new wine," (*tirosk*).—Prov. iii, 10. "The stranger shall not drink thy wine," (*tirosk*).—Isa. lxii, 8. "Whoredom, and wine and new wine (*tirosk*) take away the heart."—Hos. iv, 11. Thus we see that *tirosk* was wine, and would intoxicate. "The vats shall overflow with wine," (*tirosk*).—Joel ii, 24.

35. Every careful reader will see, at a glance, that each and all of the above terms, *yayin*, *shecar* and *tirosk*, denote intoxicating liquor. True, *tirosk* was trodden, (Mic. vi, 15,) but so was also *yayin* trodden.—Isa. xvi, 10. And even in the above passage, (Mic. vi, 15,) "thou shalt tread . . . sweet wine (*tirosk*) but shalt not drink wine," to every unbiassed reader it is clearly evident that it refers to a liquid. Thus we see that these abstinent writers, on the whole, utterly fail in their attempt to produce any Bible testimony against a fermented beverage. For they do not show that fermented wine was denoted by terms exclusively applied to fermented wine, nor that unfermented wine (*mustum*) was denoted by terms exclusively applied to *mustum*, or unfermented wine.

ESHISHAH.

36. The foregoing writers find the word *eshishah* four times; in three of which it is translated flagons of wine, and once flagon. Those writers insist that the true translation is "cakes of grapes." Thus, in Hos. iii, 1, "who look to other gods and love flagons of wine," they would read, "who look to other gods and love cakes of grapes." David dealt . . . among the whole multitude of Israel . . . to every one . . . "a flagon of wine."—2 Sam. vi, 19; see also 1 Chron. xvi, 3. Certainly the text and context do not show a probability that "cakes of grapes" should be substituted for

“flagons of wine.” Some eminent Bible expositors have rendered it, “a gourd skin of fermented liquor.” Now, if this latter translation is the true one, (which is quite likely,) then it incontestibly establishes the point that the good wine of the Bible was a fermented liquor. Those christians who have understood the good Bible wines to be fermented liquors, have probably been, previous to the present century, more than a thousand to one of contrary opinion. The attempt on the part of abstinentists to disparage our common English Bible, by changing the translation, in order to make it meet their ultra views, is an error of no small magnitude, and was apparently a desperate resort, taken because it was found that, by the common English translation, ultra abstinence could not be sustained.

FERMENTATION PURIFIES.

37. The fermentation of wine is a process which a wise Providence has provided for cleansing and purifying the liquor. When the must is drank before fermentation the impurities which fermentation would carry off are likewise drank. Who that ever saw the nasty, filthy scum that wine and other liquors throw up and off by fermentation, can think such liquor (with all that filth remaining in it) most suitable for drinking? Away with such nonsense.

BUTLER'S DREAM.

38. In the story of Pharoah's butler's dream, (which is cited by our opponents as strong testimony against the use of fermented liquor,) that he pressed the grapes into the cup, (Gen. xl, 2,) throughout the whole narrative wine is not mentioned. At the most this was but a heathen's dream, the import of which the dreamer knew nothing. It is not possible to take the dream literally, for it is said “the three branches are three days,” and it can teach us nothing of the character of good wine.

39. Pharoah dreamed that kine rose out of and came from the water, and that the lean consumed the fat kine.—Gen. xli, 2—4. Nebuchadnezzar dreamed he saw a tree whose height “reached unto heaven, and the sight thereof to the end of all the earth.”—Dan. iv, 2. Now all these dreams were representative figures, well calculated, in their several cases, to afford instruction. But no person of common sense ever believed that these dreams became literal realities. Hence we find that the butler's dream affords no testimony against a fermented beverage.

40. In order to learn what kind of beverage is allowable, we need to learn what is taught in the Bible, and what was the practice of holy people. What was practiced by those who rejected the true GOD is not for us to imitate. It is not clear that holy people of the Bible drank any unfermented liquor which they called by a term denoting wine.

GOD FERMENTS LIQUORS.

41. We frequently hear it stated that God never makes alcoholic liquor, that there is none in nature's works. Now this is an error; grapes often burst open on the vine and ferment. Here in West Jersey many pounds are lost every year by their bursting. In some countries of Europe, particularly in Hungary, the grapes will burst open if not picked in due season; while in some other countries they will dry on the vines without cracking open. In all cases when the grapes so burst open they will very soon ferment, unless the temperature of the air is too high or too low for fermentation to take place.

42. It is a well known historical fact, that some persons have become partly or wholly intoxicated by picking up and eating such fermented grapes that had dropped from the vines. When grape juice is pressed out who ferments it? Surely it is not man. In fact, in all common cases of fermentation, it is simply a providential course of nature. Fermentation is just as much the work of the Supreme Being as the making the grapes to grow.

43. "The process by which the juice of grapes, apples, pears, &c., becomes an intoxicating drink, is as kindly and benevolently provided, as the process by which those fruits themselves come to maturity."—Dic. of A. S. S. U. A large majority of the most learned Hebrew and Greek scholars regard the terms applied to the good wines of the Bible as generally denoting a fermented liquor.

WINE OF DRAGONS.

44. The figurative passage, Deut. xxxii, 33, so much cited by our opponents, every learned man well knows does not describe nor refer to any wine made from good grapes, or from any eatable fruit, and hence is not analogous to any common fermented wine. Therefore said passage can prove nothing against any good fermented beverage.

WINE A MOCKER.

45. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."—Prov. xx, 1; xxiii, 31. Our opponents regard these texts as an interdict against any and every fermented beverage. We admit they are pertinent evidence against intemperance, and nothing more. But there is other scripture to be considered in this connection.

46. We have sufficiently proved that the good wine of the Bible was fermented; and the idea that these texts prove the contrary is

all conjecture. The same person who penned these texts, at one time bartered away one hundred and fifty thousand gallons of wine; and as chief executive officer it was his business to see that every morn and eve strong wine was offered at the altar. He also wrote, "drink thy wine with a merry heart." All which shows that he was in favor of temperate drinking, and opposed to all excess.

47. Wine is a mocker only when misused. It did not mock when made and drank by our Saviour and the wedding party at Cana; nor when drank by him with publicans and sinners. It did not mock when strong wine was drank in celebrating the holy ordinances. It did not mock when all sorts of wine were drank by the prophet Nehemiah and his associates. It did not mock when drank by Abraham, by Isaac, by Jacob, by Joseph and his brethren. It never mocks nor does strong drink rage, except when by perversion they are devoted to intemperance. Only then does wine deceive and strong drink rage; and then only do they bite like a serpent and sting like an adder. When properly used they are always beneficial.

48. "There is nothing from without a man that entering into him can defile him."—Mark vii, 15. "A man hath no better thing under the sun, than to eat, and to drink, and to be merry."—Ecc. viii, 15.

WINE NOT A POISON.

49. Our opponents are in the habit of declaring alcohol and all alcoholic liquors deadly poisons. The celebrated Baron Liebig's writings are much cited by them for proof. We unhesitatingly admit that Liebig's professional writings are, as such, unequalled in excellence. What he says of alcohol we have no inclination to dispute. We care not in the present case whether alcohol is or is not a poison. Alcohol as known in commerce is not what people drink. The common alcoholic drinks are quite different from alcohol, although that is what renders those drinks intoxicating.

50. Many suppose that because alcoholic liquors contain no nitrogen, and hence do not help to form bone and muscle, they must therefore always be injurious to the human system. This is an error. If alcohol is a poison, it does not necessarily follow that beer, wine and spirits are poisons. In chemistry it is often found that a poison, mixed with some other substance, (or even with another poison,) form a harmless compound. The gases which constitute both air and water, when in a separate state are destructive to life; but air and water are not poisons. And hence, though beer, wine, &c., contain alcohol, they may still be healthy food.

LIEBIG ON LIQUORS.

51. The said Liebig has instructed us that "beer, wine and spirits are elements of respiration;" and that "man must have some

stimulant;" and that "the nourishing properties of beer are . . . not greater than potatoes." Sugar and several other articles of food contain no nitrogen, and no more help to form bone and muscle than spiritous liquors.

52. Now this class of food which, according to Liebig, supports respiration, is just as necessary as bread; and if beer nourishes as much as he represents, it is one of the best beverages known. Thus by our opponents own witness, we have proved that beer, wine and spirits conduce to life and health.

53. A noted teetotal writer, concerning Liebig's statements, gave as the reason why "beer, wine and spirits are elements of respiration," is that they contain sugar and starch, &c. We care not *why*; it is enough to know the fact that they are such elements, and consequently that they are healthful.

54. Can that be a deadly poison which tens of thousands drink freely, sixty to ninety years, without ever knowing their health impaired by its use? The idea is preposterous in the extreme. Even ebriates sometimes live to a great age. It is certainly a fallacy to regard a moderate use of wine poisonous. To hold wine to be poisonous is contrary to good sense and to scripture, which says, "with corn and wine have I sustained him."—Gen. xxvii, 37. Any article of common food is poisonous, or detrimental to health when used in excess, be it wine, beefsteak, coffee, &c. People can kill themselves by eating pastry or fruits, or even by drinking cold water.

WELLS ON LIQUORS.

55. "The malt liquors all contain a certain quantity of nutritive matters, . . . so that beer is, to a considerable extent, food as well as drink."—Wells' Chem. We can see no more moral right to prohibit by law the entire sale of liquor food than there is to prohibit by law the entire sale of other food.

ST. PAUL ADVISES.

56. Against moderate drinking are quoted the words of St. Paul, "it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Rom. xiv, 21. "If meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend."—1 Cor. viii, 13. In these texts St. Paul is clearly teaching, that we should not so behave as to lead any person through ignorance or mistake to do wrong. All persons, to the best of their ability, should so live as to light and lead others toward heaven.

57. Dr. A. Clarke's comment meets our view in this case, where it reads, "though we are bound to take heed, that we put not a

stumbling block in the way of a weak brother; yet if such brother be stumbled at any part of our conduct, not blamable in itself, but of which he may have taken a wrong view, we are not answerable for the consequences. We are all called to walk by the testimony of God, and not according to the measure of any man's conscience, how sincere soever he may be."—(*Clarke's Com., Vol. vi, p. 225.*) Temperate drinking does not cause people through *ignorance* to stumble into drunkenness: for every person *knows* drunkenness to be wrong.

58. St. Paul wrote, "every creature of God is good, and nothing to be refused if it be received with thanksgiving."—1 Tim. iv, 4. Fermented wine is a "creature of God;" a great blessing. St. Paul says it "is good," and not "to be refused if it be received with thanksgiving." "In everything give thanks." Every person, in their daily walk, should manifest that they are thankful to God for all the blessings of life.

59. Many people are opposed to the eating of flesh. Now suppose this feeling to be as prevalent as that against an alcoholic beverage, would it be incumbent on all people to abstain from eating flesh? Nobody of common sense would affirm this; and yet the scripture is the same regarding eating flesh as drinking wine.

60. The question as to whether intoxicants might or not be drank, is not the subject on which St. Paul was writing; but it was in the Corinthian case concerning eating food sacrificed to idols; and to the Romans, it was about wrangling disputes between the Jews and Gentiles at Rome, concerning Jewish rites. The Jews claiming that the mosaic law relative to feasts and eating was still to be observed; while, on the other hand, the Gentiles would pay no regard to it. This was when the church was in its infancy, and in great measure ignorant as to what really pertained to christianity. Such facts should be borne in mind when considering St. Paul's writings.

61. St. Paul in this connection writes, "who art thou that judgest another man's servant?" "Let us not therefore judge one another any more." Our opponents who continually belch out against us rankling censure, and bitter denunciation, may well seriously consider what St. Paul and our Saviour have said about uncharitably judging one another; and that not we alone but they also will be brought to judgment.

62. The idea is not to be entertained, that St. Paul would have us believe that the holy Prophets and our Saviour, by their temperate drinking, were putting a stumbling block in the way of others, or were leading others to ebriety. And if they were not so leading, then a person now following their example is not so leading others to stumble nor to ebriety. The man who gets

drunk must bear his sin; no other person is liable for it unless such person has abetted his crime or neglected reasonable means for its prevention. It is the plain duty of every person to use all reasonable means in their power to prevent all kinds of vice.

63. From St. Paul's writings, altogether, it is manifest that he was in favor of moderate drinking. He says, "be not drunk with wine wherein is excess."—Eph. v, 18. Drinking to drunkenness is going beyond moderation—beyond what the Bible leads—it is therefore excess; the Bible leading only to its moderate use. So also he says, the deacons must be "not given to much wine."—1 Tim. iii, 8. And "the aged women likewise, that they be . . . not given to much wine."—Titus ii, 3. And why not much? Because while drinking a little wine is beneficial, much drinking of it in excess is sinful. He also advised Timothy to drink a little wine.—Tim. v, 23.

64. If St. Paul should now, incarnate, revisit the earth, he would make ultra abstinent ears tingle; when he saw them denying christian fellowship and the holy eucharist to christians, denouncing them as infernals, murderers, and the worst of all mankind; and all this for only adhering to the scripture concerning drink. He could view such supercilious intolerance only with extreme indignation.

TEMPERATE DRINKING THE BEST EXAMPLE.

65. Taking the Bible for our guide, we find there is no other way we can set so perfect an example, as by one favoring a moderate use of an alcoholic beverage, and giving thanks to God for the same. And since we all are in a measure our brother's keepers, it behooves us to set the most perfect example possible.

66. Temperate drinking is not putting a stumbling block in the way of others. 1. Because no man ever stumbles by drinking only moderately. 2. No man that follows the example of a temperate drinker can become a drunkard, till he turns from following such example. 3. Following such example leads from intemperance; for soon as an ebriate commences to follow such example, he is no longer an ebriate. 4. It is doing just as the Bible has taught us to do. 5. If we could persuade all people to follow such example, all intemperance would cease. 6. This would put an end to all the sorrow, starvation, and misery of innocent wives, children and all others, which is occasioned by intemperance. The great trouble is not because people *follow* said example, for that never would do harm; but it is because they do *not follow* it. Shall a man be condemned because others will not follow his example?

67. If moderate drinking is leading people to drunkenness, then the scriptures which instruct us to moderate drinking are leading people to drunkenness. In the foregoing pages we have clearly shown that the Bible does so instruct us.

68. What leads people to drunkenness is simply a neglect of plain christian duties; a neglect to be "sober and watch unto prayer;" and thereby entering into temptation. No man *can* become intemperate till he neglects these duties. "He who takes the Book of GOD for the rule of his faith and practice can never go astray." "I say unto all, watch."

A FATHER'S BAD ADMONITION.

69. Suppose a father has a son growing up, and being anxious for his son's welfare, and fearful that he will become intemperate, the father repeats to him the following declarations, which have been so often related by abstinent lecturers; son, drink no alcoholic liquors, "they are all deadly poisons;" "they are the fire of hell and damnation;" "they never do any good;" "no person can drink them and be a christian;" all those who favor the vending and drinking of intoxicants "are infernals and murderers of both the souls and bodies of men;" "people ought never use them;" "drinking moderately is doing more harm than drunkenness;" "there can be no such thing as drinking intoxicants moderately." The son, when he comes to read and understand the scriptures, finds everyone of these, his father's statements, to be fallacious.

70. When the son once learns that his father so practices deceit, in order to persuade him to moral behavior, the son then loses all faith in his father's counsel, and the latter has lost all good influence over his son; and hence, by reason of the father's dissembling, the son will not thereafter give heed to his father's counsel. Some may have died drunkards from this cause.

71. Now if the father had only spoken simple truth, as that fermented liquors are a great blessing when drank with thankfulness and moderation, but be careful and avoid excess, for excess causes immense misery and crime, therefore be sober and watch unto prayer. Then, if afterward the son perchance verge towards ebriety, the father having been truthful, would have his son's confidence, and might counsel his son to good effect; and then also the father could in faith approach the throne of grace in his son's behalf, which in the former case he could not do.

CARELESS PULPIT ERRORS.

72. The foregoing fallacious declarations have been, (through carelessness,) much iterated from the pulpit by ultra abstinents, to the great detriment of temperance, truth and righteousness. Note in particular the assertion, that "no person can be a christian who drinks intoxicating liquors," which is as opposite to truth as hell is to heaven. There are no better people found than some of those who drink a little fermented cider, wine or beer almost every

day. All the while that the high dignitaries of the churches are erroneously making the foregoing declarations, they are assuming to speak in the name of GOD! How different is such preaching from the Bible direction, "teaching them to observe all things whatsoever I have commanded you;" and "preach the word;" and "what thing soever I command you, observe to do it, thou shalt not add thereto nor diminish from it."

73. One considerable evil of ultra abstinence is the teaching it in the sabbath schools, so that the children of temperates cannot enjoy the beneficial advantages of such schools without being dosed with the detestable anti-Bible doctrine, that "moderate drinking is sinful." In doing this the ultra abstinent have incurred a most fearful responsibility.

CARELESS D. D.'S PREACHING.

74. In an essay by a distinguished Rev. D. D. and ultra abstinent writer, we read, "the pulpit should ring out GOD's denunciations against strong drink till rum selling is as disgraceful as robbery and murder." Now this, like much of our opponents arguing, is all cheek and gas, and is swallowed by many of the common class as though it was about equal to gospel.

75. There is not a denunciation against strong drink in the whole Bible; and it is astonishing that Rev. D. D.'s in high official station should so degrade their solemn calling as to corruptly endeavor to mislead people into a belief that there are such denunciations. No good cause ever needs untruth to maintain it. "Honesty is the best policy." "If any man shall add unto these things, GOD shall add unto him the plagues that are written in this book."—Rev. xxii, 18.

76. The indoctrinating of error by pagan priests makes it disgraceful for their people to worship the true GOD; and it is by the same means that the abstinent pulpit would make it disgraceful to sell and drink alcoholic liquor. In both cases it is done by uniting church and state sufficiently to have it enforced by law.

PUTTING THE BOTTLE.

77. To prove the sale of liquors wrong, our opponents always present the words—"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and makest him drunken also, that thou mayest look on their nakedness."—Hab. ii, 15. In this case the liquor was given (not sold) for the fell purpose of making a person drunk, in order to defraud and injure him. And if there is anything which ought to call down the Almighty's vengeance, such conduct ought to and most assuredly will do it. But there is nothing in this text, nor in the whole Bible, against an honest sale of liquors any more than there is against the sale of honey.

PERVERSION OF LIQUORS.

78. All the mischief occasioned by an honest sale of unadulterated liquors (and we are in favor of no other,) is through a perversion of their proper use. It is the same as if a man sells an ax, and the purchaser with it cuts down his neighbor's fruit trees; or, as when a ship is sold for a commercial purpose, and it is perverted from that business and devoted to piracy; or an apothecary dispenses proper medicine and it is perverted to an agent for a homicide. And so with intoxicants; they are manufactured and sold to be moderately used for the purchaser's benefit; and when *only* so used they do good. No evil arises from them except by their misuse. Nearly everything in itself good is, by perversion, made more or less to subserve evil.

79. It is not denied but that the sale of liquors makes drunkenness more easy, and, of course, that there is more drunkenness than if such liquors were not sold. Shall we therefore forbid the sale? No. For prohibition of the sale would prevent temperate people from obtaining the liquors for a good purpose, and it would also antagonize the sacred book. In that book we are taught that alcoholic liquor is one of GOD's best gifts to man; and we have the direction, "drink thy wine," and much more of like import. The Supreme Being, who cannot err, (praised be His name,) far more facilitates drunkenness by causing the earth to bring forth such abundance of fruits so easily convertible into intoxicants. But the *design* in giving intoxicants was that they should be used with moderation, and never to intoxication; and this design cannot be fully carried out without the manufacture and sale.

LICENSE.

80. Prohibitionists affirm that a license to sell intoxicants is a license for making drunkards, and that those who favor the vending of intoxicants by license are responsible for all the evils of intemperance arising from the misuse of intoxicants when so sold.

81. We challenge our opponents to find in any state a statute law to license for any such vile purpose as making drunkards. There never was any such law. Licenses are granted with intention to have liquors sold only honestly, for a use consistent with temperance and morals. Whenever liquors are sold to promote drunkenness, and whenever they are devoted to that purpose, it is always done in violation of law. But when a man manufactures or vends liquors in accord with uprightness and honesty, we cannot learn, from the Holy Book, wherein his business is any more immoral than that of selling tea and coffee.

82. Laws for regulating the sale of liquors and the suppression of intemperance have from time to time been framed by upright christian men. But it is found impossible to make reasonable laws that will wholly prevent intemperance. It is the same *mutatis*

mutandis in reference to preventing theft, robbery, whoredom, &c. There will be bad men in spite of all laws.

83. Any person who gives or sells liquors with *design* to make people drink to excess, or even manifests a *willingness* that they should so drink, or who sells them knowing the purchaser *intends* them for any criminal purpose, is in our opinion a fit candidate for confinement at labor in prison; and every habitual drunkard, and every person who poisonously adulterates beverages, may justly share the same fate, and most so of all, the man who through intemperance abuses and impoverishes his family.

PROHIBITION.

84. Not unfrequently it is iterated by ultra abstinentes that prohibitory liquor laws do not and are not intended to interfere with drinking. A very learned D. D., and distinguished editor of a leading religious newspaper, recently wrote concerning prohibition, in substance, that nobody has ever proposed any legislation to interfere by legal force with men's personal habits; "nor is there any thought of interfering with anybody's personal practices." Being repeated by so eminent a writer this is really marvelous. According to our understanding of language, a prohibitory liquor law is solely for decreasing the drinking of intoxicants, and such a law enforced is interfering by legal force with men's personal habits. If that is not the design of such a law, then what is it for? Prohibition entire of the sale of intoxicants, when enforced, prevents all people within the limits of such enforcement from drinking such intoxicants, except that portion of them who make their own. Would not prohibition of the sale of tea and coffee interfere with the drinking of them? Even the addition of a few cents to the duties on them so interfere as to create quite an excitement. If a prohibitory liquor law is not designed to interfere with drinking, to interfere by legal force with men's personal habits, by disabling them to obtain liquor, then there is no honest design in enacting the law.

85. The unrighteous and untruthful efforts brought into requisition to obtain prohibitory liquor laws have been prolific of discord and estrangement among christians, without adequate compensating benefit; and where such laws have existed they have generally most signally failed to accomplish the great reform anticipated. Common-sense well informed people conscientiously believe that entire prohibition laws are unrighteous, being antagonistic to the true spirit of the Bible. Therefore such laws become very demoralizing. Not a few eminent christian abstinentes acknowledge that enacting such laws is not the best manner of advancing the temperance cause. Probably the money and labor expended to obtain and execute such laws have not resulted in a tithe of the

real good, that the same amount of money and labor would have accomplished by earnest and truthful moral suasion.

MUST WATCH.

86. Thousands of good temperate people, living in the midst of inebriates and drinking places, are no more inclined to ebriety, than if there were no inebriates or drinking places near, for the reason that they possess good moral principle and watch against evil habits. There is nothing so prolific of evil habits as unnecessarily associating with bad company. People who eschew bad company are safe from bad habits, while they try to conform to moral rectitude, and they are safe in no other way. Moral rectitude includes the all-important New Testament injunction to "*watch.*" No pledge or other safeguard will allow a person to neglect "*watching.*" These remarks apply to every kind of vice.

JUST MEANS ONLY MAY BE USED.

87. Intemperance is such a giant monster that every reasonable means should be brought into requisition which can be made effective to prevent or curtail its banefulness. We say *reasonable*, and not by such *unreasonable* means as entire prohibition, for this would be "an antidote worse than the disease."

88. It is a duty to contribute money for benevolent purposes, but it is not admissible to rob and steal to get the money. Money is much misused, and "the love of money is the root of all evil," but it would be great folly to, on that account, throw all the precious metals into the sea. Many curse, swear and lie, but nobody would think it best to cut out every person's tongue to prevent such use of language, and hence on the same principle we ought not to adopt the iniquitous scheme of an entire prohibitory liquor law, because intoxicants are by perversion rendered the agent of drunkenness.

89. Prohibitionists would procure such a law, regardless of the word of God, which gives the same liberty to purchase both strong wine and strong drink that it does to purchase oxen and sheep.—Deut. xiv, 26; Num. xviii, 7. And regardless of all the scriptures which teach us to drink those liquors, and that they are one of the greatest blessings bestowed on mankind.—See Gen. xiv, 18; xxvii, 28; xlix, 11, 12; Num. xviii, 12; Deut. xv, 14; xxxiii, 28; 2 Sam. vi, 19; Neh. v, 18; Ps. civ, 15; Ecc. viii, 15; ix, 7; Isa. xxv, 6; Hos. ii, 8; John ii, 3-10.

ENFORCE GOOD LAWS.

90. While any law would be execrable that prevented good moral people from obtaining intoxicating liquor for temperate drinking, yet there are other ways by which intemperance and its sequent

evils can be greatly lessened. First and best is moral suasion in a spirit of love and kindness, and with a due regard for the rights of all people. Second, by inflicting adequate punishment upon all drunkards, and those who adulterate liquors, and upon all who abet drunkenness. Third, by enforcing existing laws.

91. A law preventing the sale of liquors in quantities less than one quart, and then not to be drank near the place of sale, would greatly check intemperance and vice. So also would even a law preventing the manufacture, vending and drinking of distilled liquors. We do not pretend to say whether either of the two last mentioned would be or not be advisable, but they would be far preferable to entire prohibition.

BIBLE EXPOSITORS CRIMINATED.

92. The charge made by the abstinentes against the temperates that they are infernals—the worst of all the wicked, and therefore liable to the most extreme damnation—involves the old christian Bible expositors in the same awful doom, for they taught the same doctrine of moderate drinking.

VIEWS OF BIBLE EXPOSITORS.

93. Rev. Dr. T. Scott says, “to man He (God) giveth all things richly to enjoy; not only bringing food out of the earth, but wine and oil for his exhilaration and pleasure.”—Com. on Ps. civ, 15.

94. Rev. Dr. Joseph Benson wrote, “wine is one of the most excellent liquors which the earth, through divine providence, produces for the use of mankind;” . . . “wine moderately used allays men’s cares and fears and cheers the spirits.”—Benson’s Com.

95. Rev. Dr. Adam Clarke wrote, “wine in moderate quantities has a wondrous tendency to revive and invigorate the human being, . . . wine . . . exhilarates and invigorates, . . . it makes him cheerful and provides for the continuance of that cheerfulness, strengthening the muscles and bracing the nerves.” Of *wine, bread and oil*, he says, “heavy taxes on these necessities of life are taxes on life itself.” “Wine . . . taken in strict moderation is friendly both to the body and mind of man.” “God gives every man in the course of His providence the necessities of life, and it is His will that he should thankfully receive them, . . . without them his life cannot subsist, and earthly blessings are as truly the portion of his body and animal life, as the salvation of God is the portion of the soul.”—Clarke’s Com.

AGREEING WITH THE COMMENTATORS.

96. We have said nothing in these pages, more strongly in favor of drinking an alcoholic beverage, than is contained in the foregoing extracts from those good old Bible commentaries. Why

should people who endeavor to live by the Bible rule be *now*, any more than *then*, denied liberty of conscience and private interpretation of the scriptures, and in addition be continually showered with sarcastic invective?

97. The meeting of the evangelical alliance in New York, (now some two years since,) was an advance movement in christian love and fellowship; but no sooner had the delegates closed their session, than the newspaper writers, in the interest of ultra abstinents, were upbraiding them, because they had not discussed the disturbing element of prohibition; and when some of them drank the president's health in a glass of wine, those writers considered it a great immorality. Ultra abstinents had united with those delegates in sweet fellowship in partaking of the holy eucharist, yet, when like good sensible people, those delegates drank a glass of wine to the health of our honored chief magistrate, behold, how suddenly, (in the eyes of those ultras,) they deserved reproach. How inconsistent!

98. We are pointed to our great manumission of slaves as evidence in favor of total prohibition. Though we live in an age of reform, yet let it be remembered that change is not always reform; as respecting slavery it was reform—as it respects prohibition it is not reform.

99. In manumitting the slaves, (except in the manner of doing it,) it was inclining to a conformity with holy writ. While prohibition is non-conformity with holy writ, is direct antagonism to it. Such slavery as we had never was right; temperate drinking was always right. Our abolition of slavery shows no more justification for liquor prohibition, than it does for the infamous conduct of Boss Tweed. There is no analogy between freeing the slaves and prohibition.

ABSTINENTS DECEIVING.

100. Ultra abstinents are prone to handle the scriptures in a deceptive manner. They take a part of Solomon's words and a part of St. Paul's words, and from them deduce and inculcate a temperance doctrine, quite inimical to what the whole Bible or the whole of Solomon's and St. Paul's writings truly teach. Look through all the publications of the various teetotal societies and you will not find one of them which urges the observance of "drink thy wine with a merry heart," and such other passages of scripture as most instruct us to drink an alcoholic beverage. Those texts the abstinents generally pass unnoticed.

SHOULD TAKE THE WHOLE BIBLE.

101. Ultra abstinents cannot teach the whole counsel of God about intoxicants, because the Bible is so manifestly in favor of

moderate drinking, that in upholding both holy writ and prohibition they would be completely stultified. A civil court treating testimony in a similar manner would be detested. The scriptures relative to drinking are plain, and there is no ultra abstinence in them.

102. When we form an opinion on any important point of Bible doctrine, we should take into consideration all the scripture directly bearing on that point, and should give each passage its proportionate weight, so that they may all harmonize with the general doctrine of the Bible. This our opponents, it appears, neglect to do. Let the whole honest truth come out.

103. If, on our part, we should take those passages which most instruct in favor of drinking intoxicants and construe them to be a license for intoxication, then it might be said of us that we cared very little for the doctrines of the Bible. Yet this would be no more erroneous than our opponents teaching the other extreme, that moderate drinking is sinful. All shuffling and perversion of scripture should be avoided; "thou shalt not add thereto nor diminish from it."

ULTRA ABSTINENCE IS NEW.

104. That all making, vending and drinking of an alcoholic beverage is sinful, is a theory antagonistic to the sentiment and practice of godly people in all post-diluvian ages. It is a new device, originated in this nineteenth century by mistaken enthusiasts: a new "Lo, here is Christ, or there;" it is "ordinances . . . after the commandments and doctrines of men," which the Apostle says, "touch not, taste not, handle not."—Col. ii, 20, 21. Whatever constituted temperance a hundred or a thousand years ago constitutes temperance now.

SHOULD GUARD AGAINST NEW CHIMERAS.

105. The Lord does not change the code of morals and religion according to the freaks and fancies of men. This code is the same to-day that it has been ever since the apostolic age; hence it is our duty to guard against the numberless new delusive chimeras of vain theorists and follow the counsel of the apostles. "Beware of false prophets which come to you in sheep's clothing." "Beware, lest any man spoil you through philosophy and vain deceit." "Let no man deceive you with vain words." "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." "Ask for the old paths . . . and walk therein."

INTOLERANCE.

106. Prohibitionists appear to be taking the incipient steps for uniting Church and State. They are clamorous for laws containing

the germ of persecution. While temperate people were peaceably living in the same belief and practice regarding liquors as the Christians of the past eighteen centuries, the said temperates have been pounced upon by ultra abstinentes as a wolf or an eagle pounces upon a lamb. This spirit of intolerance (if not checked) may yet become so intensified and developed, that there will arise men who, like Dominic and Jefferies, will be glad to hurry their victims to inquisitorial torture and death. We do not expect any such thing; but a law entirely prohibiting the sale of alcoholic beverages, in addition to all the other bitter treatment of abstinentes against temperates, would be a great stride towards it. Contrast this with our course; we simply defend the Bible, defend ourselves, and mind our own business.

107. In the rise and progress of the great reformation in the sixteenth century the lives of some fifty millions of people are said to have been sacrificed in defense of the principles we advocate, namely, the right of private interpretation of the scriptures, and of private judgment in all matters of conscience. Our opponents (if we understand them) are determined temperate drinkers shall not enjoy that right. We do not impugn the motive of our opponents, but we believe them in monstrous error.

CONCLUSION.

108. In conclusion, to sum up all in few words, we find the Bible allows all mankind to eat and drink anything the earth produces, either in its natural, raw, transformed or cooked state, as may be their choice, (including alcoholic liquors, tea, coffee, opium and tobacco, &c.,) so far as they can make such eating and drinking contribute to their health and enjoyments, with this proviso: That it is not allowable for any one to eat, drink, nor do anything so as to unnecessarily injure himself nor any other person; and that all this is consistent with drinking moderately of intoxicants.

109. When the cares and strifes of life are over, and all passion and turmoil have ceased; when we stand before the great final Judge, and our life's work is reviewed; then, O, how delighted we shall be, if against all opposition we have firmly adhered to righteousness; and then how like nothing, and less than nothing, will appear all that has been endured in this life for such adherence, in comparison with the glorious bliss of heaven. This being the case to this end, "whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

110. In the commencement of these pages "I said—I also will show mine opinion;" and now, having shown it, I pray that it may be for the good of mankind and for the glory of God; and to Him be everlasting praise.



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